

FREE GRACE,  
THE  
EXPERIENCE AND TRIUMPH  
OF  
EVERY TRUE CHRISTIAN.

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IN THE LORD SHALL ALL THE SEED OF ISRAEL BE  
JUSTIFIED, AND SHALL GLORY.

ISAIAH.

FOR BY GRACE ARE YE SAVED, THROUGH FAITH  
AND THAT NOT OF YOURSELVES, IT IS THE GIFT OF  
GOD.

IF ANY MAN PREACH ANY OTHER GOSPEL UNTO  
YOU---LET HIM BE ACCURSED.

ST. PAUL.



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## P R E F A C E.

SEVERAL reasons have induced the Author of the following Essay to publish and circulate it.

1. He hoped, that by a clear statement of the doctrines maintained by himself and others of the Calvinistic persuasion, together with the objections usually brought against them, the humble enquiring reader, might have a fair opportunity of judging for himself, and determining on which side of the question the truth lies. 2. He hoped that a candid, dispassionate review of the nature and tendency of his principles, might serve to remove some of those false, malignant aspersions with which some have charged them, as well as reconcile others to them, who may hitherto have conceived an abhorrence of them through misrepresentation and mistake. 3. He hoped that some who may have been taught them in a measure, and who may be without the help of larger tracts, might be able more clearly to discern their nature and excellency: How much they are interwoven with the scriptures, as well as with their own experience, and how much they conduce to the real Christian's comfort, and stability, and joy in God; also, that such may be supplied with an increase of assistance to give to every one that asks them a reason of their hope.

The Author presumes it will be unnecessary to say that rancour, or virulence, or the love of controversy have dictated to his pen. The impartial, candid reader, he flatters himself, will be able to discover

nothing of the kind in what he has written. If he knows his own heart, he is sure he loves all who love our Lord Jesus Christ in sincerity, of every name and denomination; and can readily pass by, in christian communion, the things in which we differ, to unite in christian affection in those in which we are agreed. But as his office and character, his Bible and Master call upon him to lead his christian brethren into the whole truth, as it has been taught him; he cannot but deem himself fully justified in attempting this by a little Essay. And though he has some reason to believe, many into whose hands it may fall, will want candor and patience to peruse it; he is not without a sanguine expectation, that it may please God to give his blessing to it, for the instruction and benefit of others, who may also hitherto have been misled by error and prejudice, by books and connexions.

It is a review of the nature and tendency of the present state of the christian church, and of the various opinions which have been advanced, as well as of the various errors which have been committed, and of the various consequences which have resulted therefrom. It is a review of the various opinions which have been advanced, as well as of the various errors which have been committed, and of the various consequences which have resulted therefrom. It is a review of the various opinions which have been advanced, as well as of the various errors which have been committed, and of the various consequences which have resulted therefrom.

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## ESSAY, &c.

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**I**T is said the Son of Man came to seek and to save that which was lost. This is the case with us all. And to this gracious undertaking his sheep, who like the rest of mankind are lying in a guilty, perishing state (1 John v. 19.) owe their recovery and life. For being ignorant and foolish, they know not the way to his fold; being feeble, exposed, and defenceless, they could not attempt to return with safety and success; and being guilty and disobedient, how could they know, without more understanding than they possess in a state of transgression, that they should be received upon their return? But being secure and satisfied with the rest of sinners, they have no inclination or desire to return. Another must save them. Hence, says the Apostle, ye were as sheep going astray, but are now *returned* unto the Shepherd and Bishop of your souls. 1 Pet. ii. 25. Isa. liii. 6. Christ assures us, he gave his life for the sheep. And his word tells us, elsewhere, that he will both seek his sheep and find them out, and that when he hath found them, he layeth them on his shoulders rejoicing, &c. and causes joy in heaven for their recovery. This alone may be sufficient to convince us, that our salvation is entirely and altogether of free grace. And every true believer is, doubtless, taught this in a manner in which he can never be untaught it again. Surely, he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake, and he shall have all the praise. Ps. xxiii. 3.

But further, Salvation must be altogether and entirely of God's gracious election, or of man's choice and works; for between these the apostle allows no possible medium, (Rom. xi. 5, 6.) that is, it must be of God's free will, or of man's; of God's purpose or of man's; of God's power, wisdom, mercy, and grace, or else of man's; for one of these must claim the precedency in order of working. Either God is before us or we are before him, in the concern of our salvation. And if man be the first mover, he must continue the chief worker to the end; and in that case is not saved by grace but by works only. We must be made perfectly righteous in the sight of God; we must be justified or freed from the condemnation of the holy law we have broken, by our own obedience only, or by that of another for us; for both cannot be necessary, when one alone is sufficient. But the apostle affirms, that by the obedience of one, viz Christ, shall many be made righteous. If so, our own, being unequal to the requirements of the law of God, is worthless and of no use to justify or acquit us before him; that is, in other words, to save us from his wrath, or to secure us his favour. Hence, Christ is called, by way of eminence, both our righteousness and salvation. Nevertheless, the obedience of love to Christ and his will, in a believer, though imperfect and defective in the extreme, is the sure sign of a pardoned justified state, is the fruit of his spirit within us, and the effort of willing subjection to his government and rule. By the sinless obedience of Christ unto death without us and for us, we are justified or made the righteousness of God;\* and by the obedience of grace within us, I mean

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\* A late writer, who stood at the head of a very numerous party, hesitates not to say (see Mr. Hervey's eleven Letters, page 278) "that

mean, a frame of heart disposed to accept and obey the whole will of God, that justified state is declared and proved. Free mercy provided the one before we had our existence, and the gracious spirit, the fruit of that mercy, implants the other, when and where he pleaseth Heb. i. 3. John iii. 5, 8.

We may further remark; if we begin our own salvation by complying with and by setting forward the spirit, the grace, or the light within us, as some affirm; or in other words, by doing our best, as others say, our eternal life entirely depends upon ourselves; and the all-sufficient atonement and righteousness of Christ can come in for little service, and for as little praise. Gal. v. 4. But if God be the first worker, he is the chief and the only worker to the end; and the believing sinner, in that case, is saved by grace alone: that is, the grace which hath provided a surety, an atonement, a righteousness, a Mediator, &c. applies that provision to the heart by the Holy Spirit, and makes it effectual to sanctify and preserve the believer to glory. The knowledge and experience of such grace operate more strongly than his corruptions,

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“ that there are hundreds, yea thousands of true believers, who never  
 “ once thought of Christ fulfilling all righteousness in their stead.”  
 See Röm. v. 19. One would be ready to enquire what kind of believers they could be? unless such as the apostle describes: who being ignorant of God’s righteousness, and going about to establish their own, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believes. And it is wonderful how any could savingly believe without knowing him to have fulfilled all righteousness, in the behalf of such. But from the apostle’s words, the receiving of the righteousness of Christ, as the alone ground and meritorious cause of justification, is an act of submission. It requires us to renounce all our own inherent righteousness as worthless and of no use in the concern of our acceptance with God; and to venture our whole selves upon this bottom for deliverance and life. This is contrary and mortifying to proud nature, which is one grand reason why it is disliked and rejected.

corruptions, and by its influence the faculties of his mind are borne above the prevalence of fleshly things, and acquire a relish for the things of Christ, which his love, his presence, and his service are alone intended and formed to gratify. Rom. viii. 6. To say, however, we are born with grace, with light, and with the spirit, and that our eternal life depends upon our improvement of that grace as a talent committed to our trust, is the same as to say that we are born children of light instead of children of darkness, children of holiness instead of uncleanness, children of life instead of children of wrath, and children of God instead of children of the wicked one. Being thus born in goodness and in grace, we surely need not be born again, we are the offspring of grace already, not of sin and corruption; and the gospel to enlighten us, and the spirit to quicken us, are both superfluous gifts. So saying, however, we deny the apostle's words, and contradict the most striking and most stubborn matters of fact. For, is it not too well known to be disputed or concealed, that many children about us, at eight, ten, eleven, or twelve years old, do not so much as know who made them, or how they are to be saved? If the light and grace thus said to be born with us may thus be darkness, as well among the children of professing christians as of pagans, how great is that darkness, and how lamentable that mistake, which puts darkness for light! But why should we assert a manifest untruth under the pretence of clearing the justice of God; the tendency of which is to withdraw our dependence from him, and to induce us to believe we can repent and turn to him when we will, as the effectual mean never to repent and turn to him at all. Surely such err for want of knowing the scriptures and the power of God.



Some indeed make those reflections of guilt, which are occasionally felt by the ungodly, the certain signs of light and grace born with us. But these are evidently the effects of those instructions, examples, reproofs, &c. with which they have been favoured; and will generally be stronger or weaker as they have been trained up in the use of them. When, however, they do not amount to a moral conviction of our danger by sin, they may be discerned, to a certain degree, in the conduct of our domestic animals, when overtaken and detected in a fault for which they may have often been reprov'd and chastiz'd. Whatever may be the name for such reflections, it is proper to remark that they only connect with outward transgressions in the unsanctified and dead; but with the savingly enlightened and pure, they may attend sinful thoughts, desires, inclinations, &c. and in that case become the tokens of a renewed mind. Proverbs xxiv. 9. Psalm cxix. 113. But it is a question which may puzzle a philosopher himself, how a sinner, dead in trespasses and sin, should be disposed to improve those reflections which he hates, for the life of his soul; and how the same sinner should be able to work acceptably to God, while he is an enemy to him, and dislikes his holy law and pure will; is a question that may perplex a divine. The thing is unlikely, absurd, and impossible. The sinner must live by quickening grace before he can act; and have his eyes opened before he can see. If we are light in the Lord, he has made us so by his Spirit, and we believe that work is the fruit of that very mercy which is from everlasting to everlasting; and that this is the only reason why we differ from others: And that the Lord being the first worker, out of pure mercy and love, will be the last: And that as he begins to create us anew, by his Spirit, without any aid, purpose

pose, or desire of our own; he will, from the same motive, perfect our salvation, and is entitled to all the glory of it for ever: "He quickened us when we were dead in sin, and works in us that which is well pleasing in his own sight." But could all this grace be shewed us without design, without purpose, without choice? Impossible! If he save us at all, he certainly meant so to do from eternity. For can there be any new or sudden thought with him who sees the end from the beginning? The motives and reasons of mercy and love, which induced the Lord to enlighten and quicken us at first, must then, continue to the end of our salvation, seeing there is nothing to hinder it which his infinite grace and love would not prevent. Hence, there can be no grace but eternal and electing grace, for the salvation of sinners. And hence, it must be true, as the apostle says, this grace was given us in Christ Jesus before the world began (2 Tim. i. 9.) And that we were chosen in him before the foundation of the world, according to his eternal purpose and the good pleasure of his will, that we should be holy and without blame before him in love, to the praise of the glory of his grace. Eph. i. See John xv. 16. Yes, he loved us and gave himself for us, and hence it comes to pass, that he called us effectually by his grace, works in us by his good Spirit the tempers of his children, and keeps us by his power to the end, that we may see his glory and share in his joy, according to his unchangeable purpose and never-failing promise. (Rom. viii. 28. Heb. vi. 17, 18. John xvii. 24.) And while every believer is commanded not to grieve, not to quench, and not to resist that holy Comforter, by whom they are sealed unto the day of complete and eternal redemption; every christian, drawn by his influence, and subject to his gracious teaching, is inclined to beg of God to  
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be kept from this sin, and to be watchful against it ; and is as anxious to obey this sweet command. Thus, the Spirit promised and given to us works in us what the same Spirit requires of us, and thus bears witness with ours that we are his ; and in this manner it is that continuance to the end becomes sure, in that way of holiness, diligence, watchfulness, and prayer which are secured to us by the same grace which gave Christ for us. Jer. xxxi. 31—37. xxxii. 40. Phil. i. 6. Rom. vi. 14. Heb. xiii. 20, 21. Rom. viii. 11. v. 8. 9.

This, to us, is the scheme and method of salvation, and the way and order in which the grace of Christ appears towards us and operates in us, and which we must uniformly maintain in all our preaching, and praying, and conversation. We make it all of grace, of eternal, electing, invincible grace ; because the scripture hath done the same, and because we cannot conceive how we, ignorant, guilty, condemned, dead, polluted, wretched, helpless, and lost sinners could be saved in any other way.\* But if any have more wisdom,

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\* All that the Father giveth me shall come unto me---and no man can come unto me except it were given unto him of my Father. John vi.---I pray for those whom thou hast given me, for they are thine. And for their sakes, I sanctify myself, that they also might be sanctified. John xvii. “ O God, who seest that we have “ no power of ourselves to help ourselves, keep us---and as by thy “ special grace, thou dost put into our minds good desires, so by thy “ continual help we may bring the same to good effect---and that we “ who cannot do any thing good without thee, may by thee be enabled “ to live according to thy will---and because the frailty of man “ without thee cannot but fall, keep us ever by thine help from all “ things hurtful---mercifully grant that thy holy Spirit may in all “ things direct and rule our hearts.---Almighty God, who has knit “ together thine *elect* in one communion---that it may please thee “ shortly to accomplish the number of thine *elect*, and to hasten thy “ kingdom.”---Collects.

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wisdom, goodness, power, and holiness than we, to save themselves in another way; we freely give them the superiority, and envy them not the privilege. Or if they find they can do something towards making the grace of God, born with them, effectual to their salvation, we frankly confess, we could not, even after we perceived our danger, and knew something of our guilt and sin: and even now feel that we cannot stand an hour without the powerful influence of his grace and Spirit; hold thou me up, and I shall be safe. In a word, we are ready to acknowledge, with the apostle, that we are ignorant of

“ The condition of man, since the fall, is such, that he cannot turn and prepare himself to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ *preventing* us that we may have a good will, and working with us when we have that good will.” Who sanctifieth me, and all the elect people of God.—Church Catechism. “ We are accounted righteous before God, *only* for the merit of our Lord Jesus Christ by faith, and not for our own works. Wherefore that we are justified by faith *only*, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the Homily of Justification.”

“ Predestination to life, is the everlasting purpose of God, whereby he declared by his counsel (before the foundation of the world) to deliver from condemnation, those whom he had chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they who be endued with so excellent a benefit of God, be called according to God’s purpose, by his Spirit working in due season, [they, through grace, obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his Son Jesus Christ, &c. &c.”—See the Articles of Religion in the Church Prayer-Book, the 10th, 11th, and 17th.

Thus the Scriptures, the Church of England, and the Calvinists perfectly harmonise; and while Methodism belongs to neither, it is equally hostile to each. With what propriety, then, can the followers of Mr. W. profess themselves of this communion? with just the same, I apprehend, as numbers of her ministers and thousands of her communicants, who agree with many of them to commend their Church, and to vilify, oppose, and trample her leading doctrines under feet. What a pity they do not know and will not learn better!!!



of and enemies to the God of righteousness and grace; and that he did, by the agency of his Spirit, shine into our hearts to give us the light of the knowledge of himself in Jesus Christ, otherwise we should never have perceived our danger effectually, or have perseveringly sought the hope that was laid up for us in him, knowing nothing about it and caring nothing for it. Col. i. 5. Tit. i. 1—3. Thus much we are compelled to say to the honour and praise of his wonderful grace, and to the shame and confusion of ourselves.\* And whether, in this, we speak as the Holy Ghost speaketh, let the experienced christian and the impartial reader judge and determine. If. liii. 6. Rom. v. 10. But if this method of life be rejected, and the other way above described, be preferred to it, the reader will remark that the following consequences must ensue: 1. We cannot with consistency, pray for ourselves as helpless condemned sinners, as the Spirit of God has directed us. (Ps. lxxxvi. 1.) nor can we pray for sinners about us, that God would open their eyes and turn their hearts to himself, or make them willing to seek him, to forsake sin and walk in his ways.† For if our and their strength

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\* God commands all men every where to repent and turn; not because all men have a will and power, but because it is their duty and interest; just as much so as it is to love him with all the heart, and soul, and strength. But the call also implies mercy to forgive, in the case of every sinner that does so return. And this humble, submissive state of mind, while it is the work of his own Spirit, is the declared object of that very mercy he has so condescendingly revealed in Jesus Christ. Thus every one who is disposed to forsake sin, and to become the willing servant of Christ, shall be saved; and has the proof for himself of this gracious truth, in this frame of heart given him from above, 2 Tim. ii. 25.

† I may or may not, says the proud Arminian, work out my own salvation, and continue to the end, as I like; and yet no one can be certain, cries the same Arminian, he shall be finally saved. It is not enough to reply, every blind teacher in the land proclaims the same impudent inconsistency. We may add, let both be admonished to

strength and sufficiency to perform these and other duties, be not in and with Christ and wholly at his disposal, we surely need not beg them at his feet in the manner we profess to do, as the free gifts of his love. But it is a truth, not to be controverted with success, that our life, comfort, and preservation in the concerns of our souls, as much depend upon the good pleasure and favour of God, as those of our body: and that we can no more live, as true believers, without the constant communications of his grace, than we can as creatures without the daily benefits of his providence. If he withhold the one we know we could not subsist, and if he denied the other, for which we sought not, we must of course perish. Let us then be as consistent in this as in that, and we must believe his sovereign, electing love, as the alone spring of our life and comfort. 2. If this way of salvation be rejected and the other retained, we are left without hope and comfort sufficient to counterbalance those fears of God's wrath, which a due conviction of sin and a sense of his holiness and majesty inspire. For, could an uncertain or (which is the same) a conditional promise of life correspond to a certain expectation of eternal wrath, produced by a proper knowledge of sin? Or could a precarious assurance of safety, sooth and allay the lively afflictive feelings, aroused by a just conception of the fiery indignation of God, in a convicted sinner's breast? I trow not. And how could we rejoice in him with any confidence or continuance, if

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make good use of this their boasted sufficiency; otherwise the humble Calvinist, who cries, Save me, O Lord, and I shall be saved! will be likely to rise in judgment against them. As the former, however, have their sufficiency in themselves, and the other his in Christ, it is no difficult matter to determine which will be found among the foolish virgins at last. O my soul, come not then into their assemblies; unto their societies, mine honour be not thou united.

we had not firm assurance of his mercy enduring for ever; and that whom he loves, he loves to the end? Sure I am, nothing short of this could yield me the relief and support my consciously perishing case needed: and blessed be God, we cannot in such circumstances want it long; because he has condescended to show unto the heirs of promise the immutability of his counsel and promise in their behalf, that all might have strong consolation who have been taught to fly for refuge to Christ, the hope set before them. Heb. vi. 18. 3. Our salvation and life must be just as doubtful in its continuance in heaven as on earth, if this method of it be false; seeing it must rest upon the same ground and causes there as here; whether upon our own works or upon the Lord's unalterable love. And did not the continuance of our obedience and holiness, even in glory, depend upon the divine veracity and immutable loving-kindness; how could our happiness be full and compleat or be likely to endure for ever? And if his word of truth secure life to believers when in heaven, why not while on earth? But if the Arminian scheme could be proved true, every believer on earth and in heaven, must be deprived of the solid assurance of eternal life, for want of a purpose and promise, unchangeable and eternal, to secure it. For the Arminian denies an eternal purpose of salvation, and in this rejects that which alone can render it sure.\* 4. If salvation depend not upon the ever-

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\* In hope of eternal life, which God, who cannot lie, promised before the world began. All we like sheep have gone astray. Israel shall be saved in the Lord with an everlasting salvation. His name shall be called Jesus; for he shall save his people from their sins. But what assurance have we of all this? Surely the purpose and promise of God, and we cannot desire better.

It happens unfortunate for the rigid Arminian, that he cannot assent to the truth of one prophecy of scripture, whether of judgment or mercy, without allowing the doctrine of predestination. For what

lasting purpose and grace of Christ, but on conditional promises only, it would be impossible, so far as we can see, to any of the children of Adam. For if the Lord had no purpose of saving sinners, it is inconceivable how they can be saved. And if a sinner be saved for ever, is he saved contrary to his purpose? But to say that the Lord acts without a determined purpose and design in the vast concern of saving sinners, is to make him inferior to ourselves; and to suppose him liable to mutability in the gracious purposes of his eternal mind, is to conceive of him as less than Jehovah that changeth not: to which immutability the life of his people is ascribed. Mal. iii. 6. Moreover, the spiritual gifts and callings of God are said to be without repentance, (Rom. xi. 29.) that is, without any change of the divine purpose or mind. And if this cause for a believer's continuance in the way of life, with others connected with it, and independent of himself, were explained away from the

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is a prophecy, but the promulgation of a fixed purpose and determination of the divine mind, in relation to something future? a something which he has purposed shall, and therefore must come to pass. Thus,—“except those days should be shortened, no flesh could be saved: but for the elects sake whom he hath chosen, he hath shortened the days, (Mark xiii. 20)—and because iniquity *shall* abound, the love of many *shall* wax cold—yet a remnant *shall* be saved according to the election of grace—and they *shall* return to the Lord, their God—and I *will* put my fear into their hearts, that they *shall* not depart from me,—and I *will* forgive their unrighteousness, and their sins and iniquities *will* I remember no more.” In such parts of holy writ as these, it requires little penetration to perceive what God has predetermined, because foretold: and one would think as little honesty and simplicity to believe, that the salvation of a part of the Jews as well as Gentiles, at the time appointed, will be the consequence of the Lord's fixed purpose, and electing grace: These, however, are but a few testimonies out of many that might be selected of prophecies and predestination being inseparably linked together. And it ought to be added, that he who is so daring as to deny the one, strikes at the very root of the other, and deserves little better appellation than a bold blasphemer.



Book of God, which so many have attempted, what other would remain sufficient to preserve him from the tormenting fear of falling, with all that mutability and inconstancy in himself to which he is conscious, and has to lament?

It is said of Christ, a seed shall serve him, which he will make willing so to do in the day of his power. Ps. xxii. ex. This was his gracious purpose. And hence it is that sinners, answering to the character given them in the bible, children of wrath, haters of God, dry bones, &c. are quickened and made alive, and are disposed to obey and delight in him. These are the dead whom he declared should hear his voice and live, John. v. 25. But were they left to quicken themselves, dead they must remain with the rest of the world, because there is no purpose and no power equal to this, but his own. Salvation and life must then be the fruit of the Lord's most gracious purpose, or to us circumstanced as we are, it must forever have remained impossible. But upon what condition of our own performing are we born of the Spirit unto newness of life? Let him that hath ears to hear, hear.—*Who are born not of the will of the flesh, nor of the will of man, but of God. For of his own will begat he us by the word of truth.* John i. James i. It would be ridiculous and impious to ask whether we lent assistance towards our own production. But we may ask, if there were no purpose and promise, which insured our spiritual birth when we were dead in sin, how came we into such a state? And if the performance of conditions were requisite for such a life, how were the dead to attain to them? It were certainly unattainable and impossible; and there could be no kingdom of heaven for any one of us.\*

\* Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed---Now we brethren, as Isaac was, are the children of promise, Rom. iv. Gal. iv.

We allow, notwithstanding, it is every man's duty to be found in the diligent use of the means of grace, which it is in his power to obey. But who shall hear and live, while all have no inclination or disposition for such a state and no knowledge of it, must be left to the Lord; who worketh all things after the counsel of his own will, and calleth according to the purpose of his own grace. Eph. i 11. Rom. viii. 28.\*

The advocates for conditional salvation, may indeed mean their doctrine to operate as a motive and spur to duty, with sinners, as they say, born with light and grace. But with such sinners as the bible describes, under the disadvantage of accumulated guilt, and indescribable weakness, it is an invincible bar to salvation. It is calculated to shut up every awakened soul under despair, who feels himself unequal to conditions sufficient to give him hope and peace; and to lead him not to Christ the end of the law for righteousness and life, but to Moses the giver of the law, for the increase of his burden and sorrow. The same observation applies to the impossibility of holiness without allowing the gracious purpose of God: for, without such a purpose of holiness in him, where was such a frame of heart to come from, or how to be effected? It is therefore no marvel that our being holy as well as happy, is resolved into his everlasting purpose and choice, according to his foreknowledge, Eph. i. Rom. viii. 1 Peter i. and this is that peculiar blessing and fitness for heaven God's election alone secures.

Thus the salvation of a sinner appears to be the fruit of the gracious purpose and counsel of God, in a manner which precludes all conditions on our part, being an act of free grace and mercy towards us

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\* Should any proudly and contemptuously ask how the great God can be just on this plan of procedure, or how he can be better than a tyrant? as some have prophanelly enquired; they may be directed for a reply to Rom. ix. 18. Dan. iv. 35, Job xxxiii. 13. which they would do well to consider.

when we were estranged from him and enemies to him; having provided the means for pardoning and quickening us to love and serve him in Christ Jesus, and made them effectual to these ends by the Holy Spirit of his promise, 2 Theff. ii. 13, 14. Eph. ii. 4, 5. \*

But to this statement of the subject it will probably be objected, "That all have not, in this way, an equal chance of salvation." We have already seen that if salvation were a mere matter of chance, or contingency depending upon our choice and pleasure, it could not happen to any, because none

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\* It should be observed, that the term *conditional* here used, only means something to be performed by the sinner in order to his justification, pardon, life, &c. And in this sense alone it is rejected and reprobated; because it is certain that God forgives for Christ's sake alone, and that we sinners have redemption purely thro' his blood. That we must, however, repent and believe the Gospel, which contains this intelligence, and walk humbly and obediently with the Lord, to be able to rejoice in his salvation, is certain, and is undoubtedly the way in which his mercy takes effect, and his people are saved to the end. But it may be worth while to observe, how his absolute or unconditional, covenant promises secure to his people this very frame of heart &c. and how the obedience and comfort of conditional promises, for them who truly know and fear him, become practicable and sure through his gracious purpose in Christ Jesus, and his obedience to death in their behalf.

Thus, Rom. x. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. Zech. xiii. And they shall call upon the name of the Lord, and I will hear them; I will say it is my people, and they shall say the Lord is my God. Isa. i. If ye be willing and obedient ye shall, &c. and whosoever will, let him come. Phil. ii. It is God that worketh in you both to will and to do. Isa. lv. Seek the Lord, &c. ix. And there shall be a root of Jesse, (Christ) to it shall the Gentiles seek; and I will give them a heart to know me. So also Isa. i. and Jer. iv. 14. Wash you, &c. O Jerusalem, wash thine heart, &c. Ezek. xxxvi. Then will I sprinkle clean water upon you, and you shall be clean. Isa. xl. They that wait upon the Lord shall renew their strength. Be strong in the Lord, Isa. li. 5. And the isles (the Gentiles) shall wait upon me. Psalm. He will bless them that fear the Lord. Jer. xxxii. And I will give them one heart to fear me. Many other examples may be found from which it obviously appears that salvation, from the first to last, is wholly and entirely of the Lord's purpose and grace.

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are disposed by nature to seek or value it, being altogether ignorant of it. This objection, therefore, scarcely needs any thing more to obviate it than this self-evident truth. If, however, the objectors mean, that this method of salvation does not allow all to hope for it indiscriminately: We reply, does the scripture allow any man to hope for it while he is living in the careless neglect of it? Or do the Scriptures any where say that it will be denied to any one that, from a conviction of his need and of its value, diligently enquires after it, and is anxiously solicitous to obtain it? The method here proposed allows it to be free, quite free for all such. And can any method, consistent with the Oracles of Truth, allow more? Every man that seeks it has more than a chance for it, he shall surely find; and every one that loses it, seeks and has that which he values above it, and can blame nothing but his own wicked, perverse mind. Election he cannot blame because he does not know it and will not believe it. And since he knows not that he is not chosen to life and does, or may know that he is called; it were impossible he could prove his chance of life is not equal to that of all. But it is *adly* objected, that this way of salvation, by the gracious purpose and work of God, makes us no better than mere machines [rather enemies to God by a wicked mind, which is worse\*] and supercedes the use of our reasoning powers in the concern of our salvation. And is not the

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\* I would allow no more of inclination to goodness to human nature, than I would to the Devil. We are said to be his children by nature, and he is our father; and the resemblance in pride, malice and hatred of God, is too obvious to be concealed. Like him, we have not only nothing truly good, but every thing opposite to good. He that has not known and felt this, knows nothing in religion that will do him a jot of service. It is nothing but the temper of that wicked one, by which the righteousness of Christ and the will of God are rejected and disliked, in the measure in which both are urged upon us



whole universe as one great machine, at the management and disposal of the great Creator, for his pleasure and glory? Rev. iv. 11. And are not we in his hands as clay in the hands of the potter? And who but a rebel would object to this right over us? But if he gives us up to our own will, and let us follow our own desires, without restraining our operations, as we would a machine at our power, have we any reason to be proud of such a state of liberty? or will any man in his sober senses contend for it, as a privilege and right, who knows the sinful bias of his own mind and heart? Is it not much better to be (what some represent us;) a machine in the hands of a gracious God, than to be at the disposal of our sinful selves? It may however be alledged, to those who prefer the latter to the former of these, that our rational powers will be of little service in the concern of securing our salvation, whilst they are all entombed in ignorance, and under the perfect dominion and controul of Satan, sense and sin. Salvation however is an object not of sense but of faith. And the powers of the mind being wholly swallowed up in the love and enjoyment of fleshly things, are morally incapacitated and indisposed to discern or relish the loving kindness and salvation of the Lord, 1 Cor. ii. 10.—14. But no sooner are we enlightened and quickened by his Word and Spirit, but these fallen powers emerge from the bondage of darkness, sense and sin, and begin to operate according to their original use and design. We see, we desire, we feel, we act after a new and spiritual manner, in relation to spiritual objects: And being under the direction and influence of the Word and Spirit of Christ, our rational powers become as useful in spiritual and heavenly concerns as they are found to be in those of our body.

They become indeed the very instruments by which the knowledge, faith, love, &c. of the christian act

for his peace, joy, safety, and usefulness. Our reasoning faculties, even with all the light and grace they are supposed by some to possess, were never yet sufficient to find out God or his salvation (1 Cor. i. 21.) being the willing captives of Satan and corruption, till Christ opens our eyes and turns us from darkness to light, and from Satan unto God. Acts xxvi. 18. Then as says the scripture, we are made light in the Lord. And then we become just as much machines in the service of Christ as we were in that of Satan. For now Christ works in us mightily by influencing all the powers of our souls to obey him, as really as the Prince of the Power of the Air wrought in us to obey him. Phil. ii. 12. Eph. ii. 2. And when the grace of Christ, or the effectual knowledge of him, thus gives a decided bias to the mind, it acts freely and sweetly in his service, and all its powers harmoniously agree to follow his will and seek his glory, so far as they are under the influence of that grace. But to call in reason to our help in enquiring after the Lord, whilst it is the dupe of flesh and sin, is like seeking relief from the blind and the lame, the bound and the dead. When however, the Lord has called us out of darkness into his marvellous light, our reasoning faculties become the seat of this advantage; and their very operations under its influence, will tend to convince us, that this objection to the doctrine of salvation by the free and sovereign grace of God, can only be proposed in earnest by such as err; not knowing themselves nor the scriptures, nor the power of God.

3dly. It is objected that in this way all have not a possibility of salvation, which possibility of salvation to all it is said, the death of Christ was designed to purchase and procure. It would be a short reply to the objection, to ask, where is the man that dare say or can prove upon these Calvinistic principles, that there is no possibility of salvation to him? Jesus kne

from the beginning, who should believe on him, yet he spoke and acted toward the sons of men at large, as if he had been ignorant of this. This conduct he certainly meant as a pattern for his apostles and us. And we have no other to follow; because it were impossible we should be able to discriminate the objects of his foreknowledge and choice, whilst they are strangers to his grace, and dead in trespasses and sins. Salvation is more than possible; to every one that seeks, it is sure. And were I a convinced sinner, fearing the revealed and deserved wrath of God, would the doctrine that my salvation was only possible, yield me the relief and satisfaction my case required? If therefore we could prove that salvation was possible to all and every one, in the sense our opponents mean, without being able to prove it is sure to any or to some, of what use would it be? It is possible and sure to every one that is willing to receive it, as it is proclaimed to the guilty and the perishing: and no one can say, with truth, it was not proposed to and designed for him. And surely any one that perishes by his sins without it, cannot tax that foreknowledge of God with his death, which he could not know. Nor can that foreknowledge, unknown or unbelieved, influence one sinner in his rejecting or slighting or receiving the gospel salvation.\* It is more than possible, it is infallibly certain, that

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\* It is in vain, though it is usual, for our opponents to argue against us on this subject, as if every unconverted sinner knew the purpose of God respecting himself; and as if his knowledge thereof was the ground of his judgment concerning himself, and the motive of his conduct, and would supply him with arguments for its vindication at the last day. Whereas, it is impossible for any one to be more acquainted with the purpose of God in relation to himself than what his word makes known. 1 Thes. i. 4, 5. Deut. xxiv. 29. This calls to the way of life, and urges to embrace it upon the ground of his willingness to save all who apply; which the awakened sinner and humble seeker is prone to dispute. We know, however, it is his purpose,

that if we neglect this salvation we shall die. It is also equally certain, that if we seek it we shall live. Of what service then can the doctrine of a possible salvation at all be to sinners so circumstanced? But for further, we are no where taught in the scriptures that all shall be saved; but rather that some shall, and that many will, and shall perish, in and for their sin. Every attempt, therefore, to prove that all have a possibility of salvation, is an attempt to prove that there is a possibility of the scriptures being not true. For if they teach all will not be saved, as matter of fact, the faith shews; the possibility of the contrary would involve in it the certainty of their being untrue; or in other words, the possibility of all being saved, and the possibility of the word of God being false, must go together. All endeavours then to establish this favourite position, virtually tends to overthrow the truth of the word of God. But if every man have the offer of salvation, to whom the gospel comes; where is he that can say, with justice, his salvation is not possible? If this be admitted, the doctrine of a possible salvation to every man, as a reason that every man might be saved if he would, is just as idle and useless as it is unscriptural.

pose, because his will and declaration, that every one who believes shall be saved, though he himself must work that faith. But if any man could be found who alledges the decree of God against him, as a reason why he should reject or disregard the offer of salvation, we only need call upon him to prove it. This it were impossible for him to do, because all are called to repent and believe, and none refused that apply. The reasoning, therefore, of our opponents to show, from the Calvinian belief, the miserably fated end of some, as an excuse for their sin and negligence, or a reason for despair with others, is founded upon false premises: premises which cannot be proved, and ought not to be admitted: and, what is worthy of observation, premises which were never found to have this influence in the cases or subjects to which they are referred. Into this error, however, the venerable Mr. Wesley has fallen more than once, and not a few have followed him therein. See 20th Vol. of his works.

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The same reasoning applies to the death of Christ for the salvation of *all*, in the Arminian sense of that word. For, if it could be proved that Christ died for the eternal salvation of every one of the race of Adam, then it would follow, that there could be no dependance upon his death for our salvation; seeing that thousands, notwithstanding his dying for them, perish for ever. Condemnation is the certain consequence of unrepented sin; and if eternal life be not the certain consequence of the death of Christ, to those who truly repent and believe, the remedy is not equal to the disease. His death would indeed leave us where it found us, under the power of Satan, and asleep, and dead in sin, or else in despair; being insufficient to effect what our case required. But if his death paid the price for our sin, as the Holy Ghost so frequently witnesseth, 1 Cor. xv. 3. the sinners, for whom that price was paid, must be made free: otherwise there would be no truth in his word, and no certain dependance on his death.\* Neither of these will be allowed. Then why should it not be granted, that all who were given him by his Father to redeem, he will surely raise up at the last day? John vi. 39. 40.—x. 15, 29. The scriptures evidently and uniformly restrain the saving benefits

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\* He was wounded for our transgressions, &c. and with his stripes we are healed. By the knowledge (or belief) of him, he shall justify many; for he shall bear their iniquities, Isa. liii. Who was delivered for our offences, and raised again for our justification, Rom. iv. For by him all that believe are justified from all things, &c. Acts xiii. And that believing through the Spirit (1 Thes. i. 5.) by which we are humbled before God, and have peace with him, by which also we rejoice in, and love and obey him is certainly the evidence to us of what is otherwise unseen, (Heb. xi. Rom. v. 1, 2) namely, that he whom we have thus been taught to know and love, bore our sin, which was imputed to him, and in this way hath freed us from wrath, John viii. 32. To him be glory and dominion for ever and ever.

and efficacy of his death to them who believe. God so loved the world that he gave his only begotten Son, that whosoever, whether Jew or Gentile, believeth in him should not perish: for he gave himself a propitiation for the sins of the whole world (for sinners of every name, nation, tongue, and language) that the world through him might be saved: that the remedy might extend as far as the disease, including all descriptions of men.

Hence we have the saving efficacy of his death in this sense of the words, upon record. Rev. xiv. 4. vii. 9. But he gave himself for us that he might deliver us from this present evil world, &c. He gave himself for his sheep that they might never perish &c. He loved the church and gave himself for it that he might wash, sanctify, and cleanse it, that he might present it to himself, a glorious church without spot. He bare our sin in his own body on the tree, that we being made dead to sin might live unto God. 1 Peter ii. 2. Eph. v. 26. As these were the determined objects and ends of his death, which he only could effect; he certainly gave himself, and satisfaction thereby for all who are made willing to be saved by him from sin and the world, in a way of holiness and self-denial; and he did this to save them for ever.\* And, if the declared design and end of his death are efficacious in no other cases but these, the boast of his dying to obtain a possible salvation for every individual of the race of Adam, is of no use; and only amounts to this, That he may give his life for us and we be none the better for it. A doctrine formed to torment a poor, convicted, trembling sinner, and not very likely to be of service to a blind secure one.

\* Who shall lay any thing to the charge of God's elect? It is Christ that died, and thus has made them free. Who shall separate us from this love of Christ? not any thing. Rom. viii.

We may, indeed, be certain that he meant the objects of his death to know and taste his love in giving himself for them; that they might be able to acknowledge and praise him for it for ever; and that this purpose cannot possibly be frustrated, because the truth of his word, and the glory of his perfections are materially concerned therein. No man, however, can prove that the Saviour did not die for him; and every man that highly values, and is diligently seeking his salvation, as his chief portion and joy, has good evidence that he loved him and gave himself for him.\* But if it could be proved that he died for the salvation of those who perish by their sin, it must follow that all *may* be lost for ever, and that

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\* This language in the mouth of a Methodist is of little value, because he believes he may perish notwithstanding; but with the sentiments of a true Calvinist, the proof of it is worth more than a thousand worlds. It is worthy of observation however, that when a sinner, even among Methodists themselves, is truly convinced of his guilt, and condemnation thereby, he is chiefly concerned to know whether Christ died for him; and can only be relieved, satisfied and comforted by the belief thereof; which is often, however, painful matter of doubt for some time. But if Christ died, or atoned for the guilt of every child of Adam, as the Methodists maintain, how could such a doubtful difficulty exist in such a person's case? because, if they allow he suffered for every one, they must of course believe he suffered for them. A certain eminent character is said to have repeated on his death-bed the following lines:

“ I the chief of sinners am,

“ *Jesus died for me.*”

And if he did so for all who are lost, as this gentleman professed to believe, what security of state or peace of conscience could attach to such a sentiment? it is inconceivable. But if we say with the scriptures, that he by his death *made reconciliation for iniquity and purged sin, that we might be made dead to sin, delivered from condemnation and made the righteousness of God*; his death becomes a subject of unspeakable consolation to the awakened soul, whom it chiefly concerns, in the degree in which he is enabled to believe it; for then he obtains the remedy he wants, and becomes acquainted with the grace he needs.

there can therefore be no attainable security for one soul: Then every thoroughly awakened sinner must of course live and die in despair. The Calvinian doctrine has therefore, in this view, the advantage of the Arminian, and this objection brought against it, has no weight. It is further objected to this way of believing,

4thly, That it renders useless and unnecessary all the means of grace, and leads to this conclusion, "That if we be not chosen to life, do what we will it avails nothing, and that if we be, we shall be saved live as we will." It may be a sufficient answer to these seeming objections only to say, that neither of these uses, or rather abuses of the doctrine in question is often to be met with; and so little does either of them belong to it, that it is *never* to be found with that spiritual reception of it for which we contend: Nor can it indeed be proved that the doctrine itself leads to such consequences. But may we not reply on the other hand, that if we have it in our power by the grace with which we were born, to repent and turn to God when we like; may we not do this without the use of the means as well as without them? Who however, that take the Scriptures for their guide, could sit down contentedly with such idle reasoning; and hope for salvation and life in a way so directly contrary to the whole Word of God? But if the advocates for innate light and grace, say it is needful to use the means as the way to expect and hope for the blessing: We believe the same; and our principles as much forbid us to look for the one, without the other as theirs. (Heb. iii. 14.—vi. 11, 12.) And they may surely observe as much diligence in Calvinists as in Arminians; though the former may see it proper and needful to trust more to the almighty influence of the Spirit for success than the latter; and be more willing, upon their own principles,



1. principles, to wait the Lord's time, for the promised and  
 2. purposed blessing. It is, also, a standing rule and  
 3. fixed sentiment with us, that the end and the means  
 4. are ordained together, for the benefit of the soul, as  
 5. well as for that of the body. (Acts xxvii. 24. 31.)  
 6. And we should no more expect to receive a cure, in  
 7. case of sickness, without the use of suitable means,  
 8. although we believe with the scriptures, there is an  
 9. appointed time to man upon earth, Job vii. 1. xiv.  
 10. 4.) than we should to obtain benefit to our soul's  
 11. without the same, when such means were in our  
 12. power. We believe the promise of perseverance, &c.  
 13. is made to diligence, and through the supply of  
 14. the Spirit, produces the same: Though the un-  
 15. godly sinner has no sense of this, and no inclination  
 16. to regard it. And diligence in prayer, watchful-  
 17. ness, &c. we suppose is just as opposite to the flesh in  
 18. one that believes in God's election, as in one that  
 19. denies it. But in reality we are more encouraged to  
 20. use the means of grace upon our principles than they  
 21. are upon theirs: Because we believe the blessings in  
 22. this way are infallibly sure upon the ground of the  
 23. unchanging covenant in Christ, and eternal love and  
 24. veracity of God. (Heb. viii. 9—12. Titus i. 2.)  
 25. Whereas, with them, as it depends altogether upon  
 26. their uncertain feelings, and imperfect doings, whe-  
 27. ther they shall persevere or not, they cannot, with  
 28. consistency, hope with assurance till the hour of  
 29. death, when their work is done, and the cause of  
 30. slavish fear is no more.\* The knowledge of the ever-

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\* It is a well known sentiment of Methodism (See 20th vol. before  
 referred to) that no one can be certain he's savingly believes till he has  
 held out to the end. Not to say what a discouraging and comfortless  
 Grine this is to a man, who has no concern like that of making his  
 calling and election satisfactorily sure; it is almost impossible to express

lasting love of Jesus, and of his never-failing promise is with us a sweet stimulus to wait upon him, and wait for him, which Arminian principles can neither inspire or admit. But we further believe that God hath as much chosen us to be holy as to be happy; (Eph. i. 4.) but we allow, that the grace which secures to us the latter, upon unchanging promises, gives us an assurance and pledge of the same, in the gift of his Holy Spirit, to work in the former. Now he who hath wrought us for the self-same thing is God; who also hath given us the earnest of the Spirit. (2 Cor. v. 5.) And how can we properly believe that the Lord hath distinguished us, hell-deserving sinners, with such surprizing grace as to be suffered to hope in him for eternal life without desiring to please and glorify him as long we live? (Pl. cxviii. 28. 2 Cor. iv. 9.) This is indeed the nature and tendency of that faith we receive by the Holy Spirit of promise, the precious gift of the covenant of grace. But if any, who profess the doctrines of grace, denominated Calvinistic, abuse or pervert them to bad ends, there may perhaps be found as many who err as fatally and shamefully with the contrary principles: For, we suppose no doctrine, without the grace of the Holy Spirit will be found sufficient to counteract the sinful propen-

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how much it is the opinion of the most ignorant and abandoned. the reader, who may recollect the decree of the Council of Trent "Whoever shall affirm that he shall have the gift of perseverance to the end, let him be accursed," will hardly need reminding what a coincidence there is between the Church of Rome and Methodism. This is the only particular in which their relation is recognized; for they perfectly agree in many more. See Hist. Cal. page 88. It is, however, I am persuaded, the sentiment of all who call themselves Methodists, but it is certainly that of a great majority; and no wonder, when it so frequently occurs in the works of their spiritual leader.

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penalties of nature, or to produce purity of heart or life. In a word, we maintain, in perfect consistency with the acknowledgment of the gracious purposes of God, that by persevering only, by the power of God, we shall finally obtain. But so far does our belief of the electing love of God in Christ, operate to relax our diligence or to induce negligence, that it renders a compliance with his command, to this end, more pleasant. We strive to enter in at the strait gate, with a comfortable assurance of being able so to do, from the consideration, that the Spirit, who thus inclines us, is the gift of his everlasting love, and the fruit of his gracious unchanging promise in our behalf. Col. i. 29. Jer. xxxii. 40. And the sensible consolation and support we often obtain, in the use of the means, is as great an inducement for us to be diligent as it is with Arminians: while we are just as capable of fearing coming short in a fit of languor, negligence, and unwatchfulness as they: because we believe our evidence of being God's elected children, always corresponds with our conformity to his will, our delight in his ways, and our concern to glorify him. 2 Pet. i. 10. iii. 14. All this our principles allow, and their influence, inspires; so that the objection here brought against them is devoid of truth and pregnant with error.

A 5<sup>th</sup> objection is, that our way of believing makes the Lord appear partial and unjust, if not cruel. But why may he not be allowed to act in the kingdom of grace as he does in the kingdom of providence and nature? In the latter, we know he dispenses his favours as he pleases: and whilst he appoints to some little but sickness, pain, poverty, misery, &c. he distributes to others the reverse of these, who are just as little deserving of his favours as they. This seeming partiality is also extended to the brute creation. For into what can the wide difference

ference between some domestic animals, pampered and nursed in the lap of indulgence, and others consigned to little but ill usage, hard labour, savage treatment, &c. be ultimately resolved, but into the Lord's sovereign disposal of his own creatures? This inequality may, indeed, in many cases, be occasioned by the *wickedness* of men, who must give an account. But he who permits it to take place, and who could otherwise order it if he chose, is the all-wise and all righteous God; whose tender mercies, notwithstanding, are over all his works. If, however, we allow him in the one case, thus to dispense or withhold his bounties according to his own righteous will; \* why should he be taxed with unjust and cruel partiality, when represented as pursuing the same line of conduct in the other? The Most High has reasons for his dealings with all his creatures, both in the kingdom of nature and grace, which it were impossible we should be able to discover, to understand, or to reconcile with our views of things, in this imperfect state of existence. And we are surely much more in character, when we give him credit for the righteousness of his ways, which exceed our comprehension, than when we seem to arraign him at the bar of our shallow reason, or oblige him to act according to our judgment, in order to

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\* Some unskillful quoters of Scripture, are often sanctioning and recommending their erroneous assertions, by saying, The Lord is loving to every man, and a measure of grace is given to every man to profit withal. But there are no such texts in the Word of God. It is said, indeed, the Lord is good to all; and the manifestation of the Spirit is given to every man to profit withal. But each of these Scriptures are widely different from what they are usually quoted to confirm, viz. that God loves every man alike, and has given them a measure of saving grace. For in the former, his goodness is only declared to *all* his creatures, and in the latter, that the miraculous gift of the Spirit were for the edification of the Church, Psalm cxlv. 1 Cor. xii.



pronounce him just or merciful. Moreover, we know that the Lord has made some of his creatures for seemingly no other purpose than to be taken and destroyed, on account of their noxious and hurtful qualities. This the apostle Peter hesitates not to apply to some descriptions of sinners. 2 Pet. ii. 12. Prov. xvi. 4. And as we must allow it is grace that makes us who are believers, to differ from them, we are taught, at least, to be in silent submission to his good pleasure. Ps. xvi. 10. Or instead of finding fault with his ways, as if unjust and partial, should humbly and thankfully admire the riches of his goodness in our favour; when by nature we are corrupt as they.\* In fine; let us turn our eyes anywhere, we cannot help being struck with an apparent unequal distribution of the gifts of providence: and can it be expected that a different scene should

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\* If many people were only as anxiously solicitous to escape the justice of God, in their own guilty cases, as they are to have it vindicated in that of others, it would probably be far better for them than it is. It is indeed surprising to hear humble, experienced christians objecting to any truth of religion, merely because it seems to embarrass them in clearing up the justice and mercy of God to their satisfaction, by their own rule of judging: while they cannot tell us how he can be just or merciful in granting life and ease to one infant, and afflicting another, equally innocent, with pain and death, to punish with such awful severity his own guiltless Son, for the sin of rebels, or to visit the iniquity of the fathers upon the children, or to leave the Jewish nation under unbelief. When persons affecting to be more merciful than God, and just as wise as he, can solve these, and many more difficulties, they may feel a greater right to demand a satisfactory indication of divine justice and goodness in every case proposed to their acceptance and submission.

I apprehend it does not concern us to find out *how* the Lord can be just in all his ways, which are as much above ours as the heavens are above the earth. It certainly is quite sufficient to know that he can be perfectly just in punishing every one who lives and dies in the neglect of his salvation, while he believes and professes he can do otherwise if he chole; which is, in general, the case with all unbelievers, whether Jews or Gentiles; John ix. 41.

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meet our enquiries in the dispensations of grace. He acts as a sovereign in both, and giveth no account of his ways, which the proud can relish, or the humble disapprove. But with what justice can sinners complain of a method of grace, as partial and cruel, which allows and avows that no one that wants and seeks spiritual blessings, ever was or ever shall be turned away without them? Can any subject desire more in the government of a nation or of a world? He chose, however, the seed of Abraham at first, in preference to any other nation; called them his people, and greatly distinguished them from the rest of mankind by especial favour. He has also chosen the spiritual seed of Christ as typified thereby; and he is no more partial in the one case than in the other. Isa. liii. 10. Ps. xxii. 30. Deut. vii. 6--8. And if the Sovereign of the universe is pleased to have mercy on an innumerable multitude of rebellious, condemned creatures; to open their eyes and to work in them, according to the counsels of his most gracious will, a mind and heart to take up the cross and follow Christ, as the declared way of the kingdom; (Eph. i. 9. Rom. ix. 15.) has he not an undisputable right, in this manner, to illustrate the riches of his grace, without being taxed with unjust partiality, by those who may despise this blessedness for the pleasures and profits of a vain world? And if sinners have what they prefer, and seek for before the friendship and loving-kindness of the Lord, they surely have their own choice, and can have no just cause to blame him for not giving them what they do not so much as desire and regard; or what, in fact, we all, in a state of nature, neglect and despise. He, however, who was pleased to pardon by fallen angels, to have mercy upon fallen men, according to his gracious purposes, can doubtless justify his procedure in the one case, as well as the

the other, whenever he is called upon for it; without incurring the impious imputation of cruel partiality for so doing. And, after all the objections to this mode of the divine procedure, in the behalf of guilty millions of our race, at the end of time, as well as to-morrow or to-day, a certain number will be saved and a certain number lost; for all we know will not be in heaven. But will not that number saved ascribe all their salvation entirely, and solely to the Lord's grace, which distinguished them from the rest of mankind, and made them victorious over all difficulties, oppositions, &c? Neither Arminians any more than Calvinists can deny it, without contradicting the plainest scriptures. See Heb. ii. 13. Rev. i. 5, 6.—vii. 9, 10. Must not then these be called his elect, according to the foreknowledge of the Father? Mat. xxiv. 31. 1 Pet. i. 2. for whom the kingdom was prepared and so designed before the foundation of the world? Mat. xxv. 34. Must they not be said to have been redeemed from among men. Rev. xiv. 4. and kept by the power of God. 1 Pet. i. 5. as well as washed in the blood of Christ? Rev. i. 5. It cannot with decency be disputed. But how can all this be admitted without allowing something like partiality in the Lord's conduct. And if the ways of God are not the same toward all, by the consent of all, where is the unjust partiality in the doctrine of free grace as above stated? The objection, on this score, as much belongs to the Arminian as the Calvinian scheme of grace.\* Sinners, however,

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\* According to the Arminian opinion, a certain proportion of every man's term of life is his time of salvation, which, if he outlive without true repentance, his case from that day, becomes hopeless; and they further say, his day of grace is then gone, and the Spirit has ceased striving with him. Now, we know that the Lord distributes

however, will have no just grounds of complaint every  
against the divine procedure, because they neither large  
valued or sought his choicest favours, though so of this  
ten warned of the end of their negligence, unbelief some  
&c. which negligence, and not the divine purpose word  
(that they neither knew or believed) they must A  
blame as the cause of their condemnation and misery it m  
John iii. 19, 20, Heb. ii. 3. Let every sinner then confi  
remember that he is perfectly welcome to the blef no ot  
sings of the gospel, and shall never be denied them to in  
if he be only willing to leave sin in the pursuit of quen  
them, or if he covet and desire them in preference to there  
tures

an unequal measure of this gracious period to different persons ; be  
cause some are evidently cut off in their sins at twenty or thirty  
whilst some others are spared to fifty or sixty, and repent and are  
saved. Thus, agreeably to their own language and consent, on  
sinner's day of grace is much longer than another's, without any  
other assignable reason than the good pleasure of God, &c. If how  
ever we named this his righteous conduct towards different persons  
after them, in regard to his discriminating grace, we must call it un  
just and cruel partiality. But we think we can use a much more  
decent and becoming term. His long suffering and forbearance, like  
the rest of his benefits, are his own, to continue or withdraw when  
and where he pleaseth. Shall not the Judge of all the earth do right  
The same observation and expostulation may apply to the seeming in  
equality of his ways in reference to other appointments of his pro  
vidence and grace. For, whilst one country or spot, may be receiv  
ing and returning the benefits of a fertilizing shower, the inhabitants  
of another may be suffering and perishing for want of it. See Luke  
iv. 25, 26. He may in like manner, pass by some nations, towns  
and villages to enrich others with his gospel and with the blessings of  
eternal life thereby. Mat. iv. 13—16. He may also be pleased to  
open the eyes of some, and leave others blind. Mat. xi. 25. And  
who dare say to him on account of these his ways, What doest thou  
or, Wherefore doest thou so ? It is peculiar to the Lord of heaven and  
earth, to do whatsoever he pleaseth, and yet always to do right. Whe  
ther however, he is just in this procedure, is an impious question, and  
can only be proposed by a haughty, rebellious mind.

I have read of a man who when exhorted to repent and believe on  
death-bed, replied it is too late, the day of grace is past ; and die  
in despair. Was not this an Arminian Methodist ?

every spirit



every thing else. John vi. 35—44. verse 40. A larger grant than this, no Arminian can give, and of this, Calvinistic, cruel partiality (as it is termed by some) can boast, in happy harmony with the whole word of God.

A 6th objection to this way of believing is, that it makes a great number of scriptures appear inconsistent with themselves, and represents others as of no other use but to mock and tantalize us rather than to instruct and benefit us.\* But surely this consequence does not appear and is not felt by all. For there are many who can reconcile most of the scriptures alluded to, and feel little difficulty in so doing. And may not this seeming difficulty, in the way of what is called Calvinistic believing, be owing to the imperfection of knowledge, or to the influence of prejudice? Or is it supposable that we can adopt any method of explaining some texts of scripture which can free them, to every one's apprehension, from this imagined incumbrance? We may therefore observe, that if this objection have any weight, it makes just as much against the Arminian method of interpreting scriptures as ours. And are there no insuperable difficulties attending the reconciling of the following texts of scripture, with the belief of man's free will and power to help and save

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\* It is the practice of some teachers to represent and enforce doing as the alone title to the promise of life. (See 20th vol. of Mr. Wesley's Works, page 10) But it is usual with the Apostles to assign the possession of the promise as the pleasant and effectual motive for doing, and to exhort thereto accordingly. Thus 2 Cor. vii. 1. *HAVING these promises, let us cleanse ourselves, &c.* And Rom. vi. 12, *Yield not your members unto unrighteousness, but unto God.—For sin shall not have dominion over you, for ye are under grace.* The possession of the promise is the reason and inducement to obedience; and in this way, faith and love are animated and encouraged for the same. This is to be under grace, and not under the law. See 1 Pet. ii. 24, and particularly Gen. xvii. 8, 9, where the obedience of Abraham and his spiritual seed is urged upon the promise of life already given to them.

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himself? John iv. 44. xii. 39. Eph. ii. 4, 5. Phil. i. 6. ii. 13. Rev. iii. 17. 1 Pet. i. 2—5. Gal. i. 15. Rom. v. 10. Tit. iii. 5. John iii. 7, 8. Rom. viii. 29. Ezek. xvi. 6. Mat. xi. 25—27. xiii. 11. &c. Do not these scriptures more clearly teach us that God is the first and the last, and the only worker in man's salvation, and that it is all of his own purpose and grace that any are effectually called, justified, quickened, sanctified, preserved, and glorified, than those prove the contrary, which are usually applied to for this purpose? It would abundantly exceed the design and limits of this publication to attempt giving the sense and connection of these and a hundred more passages of the same complexion, or of those generally produced to oppose and overthrow the sentiments deduced from them. But a person, who reads a good commentator, may see them all reconciled, and cleared up, upon the principles here pleaded for.\* [Perhaps Mr. Scott among these may be reckoned one of the first for the edification of the plain reader. I know not one, for my own part, more spiritual, consistent, judicious, and candid.] But which method of interpreting scripture bids fairest for the truth? That which makes Christ all in the salvation of a perishing, condemned sinner; or that which allows him a power and will to help, to deliver, and save himself? that makes a worm of

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\* Such texts as Psalm li. 11. and 1 Cor. ix. 27, only show that spirit of holy love and jealousy which the Lord puts into the hearts of his people, as the operative mean of their diligence and preservation. And as to Gen. vi. *My Spirit shall not always strive with man*; it is explained by Neh. ix. 30. Zech. vii. 12. Acts vii. 15. where it is said to be the Lord's Spirit in his Prophets; whose instructions, warnings, reproofs, &c. sinners have always resisted and quenched, with more or less of the same obstinate pertinacity and rebellion.—See Rom. viii. 9.

the earth a co-helper with his Maker? as if omnipotence were insufficient to work in his creatures the good pleasure of his will, and the work of faith with power, without their supposed assistance; or as if it were likely that a sinner, in arms against his Sovereign, should lend him his aid to make himself willing to obey his will and perform his pleasure. Rom. v. 10. In rejecting the sense usually given by the Arminians to these scriptures, we only deny man's moral sufficiency, in a state of death and sin, to save himself, or to do any thing towards it; but in discarding the interpretation we give to them, they are obliged to deny the foreknowledge of God, his almighty power, his everlasting purposes of mercy, his unchanging veracity, and everlasting love; (those perfections of Deity which form the very basis of the convinced sinner's security and the experienced believers comfort and joy. Heb. vi. 17—19.) or to exclude the concern of these perfections from our safety and hope. And which of these schemes of explaining scripture conduces most to our Maker's glory, and to a humbled, seeking, disconsolate sinner's comfort and security, let the simplest reader judge.\* But if God be the first worker and

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\* Heb. vi. 4—6. *For it is impossible, &c.* This seems intended to teach the believing Hebrews how far persons might go, in that age of miracles, in the profession of Christ, and yet fall into apostacy, as a warning and caution for their self-examination, prayer, watchfulness, &c. and in this view we are called to improve similar instances of promising appearances degenerating into final and confirmed impenitency. For all these have been suffered to happen for example, to us. 1 Cor. x. 11—13. With the same latitude of interpretation we must understand Heb. x. 26. where the Apostle has evidently in view the same final apostacy of Jewish converts to Christianity to Judaism again: In which case they rejected, by their very religion, the great sacrifice for sin, and seemed to fall into the blasphemy against the Holy

the only effectual worker in our enlightening and salvation, and if his power alone be sufficient to keep us safe to the end, and he have pledged his word, and interposed his oath to this effect, (I liv. 7—10.) we are under the happy necessity making every scripture that relates to our salvation harmonize with this gracious assurance, and of rejecting every sense of a text or texts which is opposed thereto. And if Christ give unto his sheep, all over the world, eternal life, and declare that they shall never perish; are we to blame for believing him, when it is a life we could not do without, or for interpreting every scripture, employed to contradict and overthrow so gracious an assurance and purpose, in subservience thereto, and in corroboration thereof? Can any life suit a dying, perishing awakened sinner, but an eternal one? and is not Christ, in the gift of himself for, and to us, the eternal life? 1 John v. 11. John xi. 25. Could any thing less than such a life save us, or could we findners have it in any other way than as a free gift? And if he gave himself for us, and to us, from pure eternal love, (Ephes. v. 25, 26.) may we not be sure he will keep us; or why did he do so? He knew we could not keep ourselves: And if his love disposed him to perform the greater, does not reason teach us to believe that he will not be wanting in doing the less? He will incline our hearts to love him and his will, and thus make good his word and his purpose.

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**Holy Ghost.** We may be sure he could not mean, that a fearful expectation of wrath followed upon every wilful sin, or in every case falling away, in the usual sense of the words; because we see to the contrary in the recovery of every backslider. And were we to understand them after the Arminian manner, we might indeed preach nothing but despair to the greater part of professors: sinless perfectionists excepted.



in our behalf; Jer. xxxi. 31—37. It is not becoming, then, that we should give a meaning to scriptures formed to oppose this gracious design, and to bereave the Lord our God, of those very excellencies which alone insure our salvation, through the medium of an adequate atonement, in the midst of tears, of enemies, and of dangers to the contrary. To say that the Lord has an equal love for all the sons of men, is not only to contradict his Word, (Matt. vii. 23. Rom. ix. 13.) but to make his love of no value, seeing that numbers so loved, perish notwithstanding, and is not at all requisite to encourage any humbled seeking sinner's hope; since, by this state of mind, every such sinner has reason enough to believe that the Lord loves him, and from the Word of his grace, may learn, he is sweetly invited to trust in him.† But the assertion involves the most dangerous absurdity and blasphemous falshood, viz. that he loves sinners in hell with an everlasting unchangeable love; and that he would have saved them, and they should never have perished, as he had said, had not Satan and they been stronger than himself !!!\*

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† God so loved the world, as to give his only begotten Son, that whosoever believeth in him, should not perish, &c. John iii. 16. Here it is evident, not only that the efficacy of Christ's death is designed for those that believe (as at page 26,) but that it is this part of the world for which his love is expressed: For he SO loved, &c. (even in this manner, or with this limitation, exception or reserve) that whosoever believeth, &c. Every one that believes is *evidently* therefore the object of his love; and only these have a right to appropriate the gift of his dear Son: and indeed, these only will be able and disposed to apply and improve it aright. Compare 1 John iii. 1. Rom. viii. 32—39. and page 26.

\* "O Jerusalem, Jerusalem, thou that killest the Prophets, &c. how often would I have gathered thy children," &c. Matt. xxii. 37—39. This willingness to receive them into favor upon their repentance

There is no scripture can mock and tantalize us and tempt by requiring what we cannot do, as the token of our submission and love, if we only take Christ into the account; for with him we can do all things; or rather whether Christ does it in us, 2 Cor. iii. 5. 1 Cor. xv. 10. Phil. ii. 13. We can do all things he calls us to, in this way, because the promise is as wide as the precept, and contains the strength necessary for what the precept enjoins, Phil. iv. 13. And, if upon this principle, we explain all the exhortations and calls to duty, they become practicable to a living faith. But let Christ in us by his Spirit, be left out of the question, and we are without strength and life to do any thing to purpose, John xv. 4, 5. Commands, injunctions, warnings, &c. may also be over ruled by the Spirit to subserve his gracious design in convincing a sinner of sin, of his helplessness, and of his ruin.

repentance, the Lord had shown by the labors of his servants, for ages back, who were his faithful representatives: And though this address was particularly directed to the heads of that city, the rulers in church and state; (See the former verses, and Micah iii. 9—12. 2 Chron. xxxvi. 14—17.) for the common people heard him gladly; yet there would be individuals among both who would make him their refuge, as being taught of him so to do. But, indeed, though Christ thus addresses them, as unwilling to seek him, his word tells us the bulk of the nation was devoted to unbelief and destruction, Rom. xi. 7, 8. Acts xxviii. 26. This however they neither understood nor believed. And, as they zealously maintained their ability to know and serve God, they were inexcusable for their perseverance in disobedience, as John ix. 41. Notwithstanding, they were offered the means of life, and advised to improve them, even when said to be sealed up in blindness and infidelity, John xii. 35—42. But this, with their present awfully predicted state, is a dispensation of righteousness we are not competent to decide, and are rather called humbly and wisely to improve, than rashly and proudly to censure and blame it. See Isa. lxiii. 17. Deut. xxix. 4. Secret things belong to God; and he has other purposes to answer in affording the means of grace, besides the salvation of souls; as Isa. vi. 10. John ix. 39.

and thus drive him to Christ for mercy and for help, Gal. iii. 24. Rom. viii. 9. And to this end they are also usually blessed in the case of experienced believers, Rom. vii. 12—25. And as to the invitations of the Gospel, they generally imply or express the particular character or state of mind to which they are addressed: and always go upon the supposition that the Spirit of Grace has previously disposed the heart, by his convincing power, to relish, love and embrace them.\* Thus in the scriptures, “O every one that thirsteth come, and whosoever will,

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\* The advocates for universal redemption lay much stress upon John i. 9. 2 Cor. vi. 1. Titus ii. 11. as if, they plainly and undeniably taught that all men without excepting one, are born with light and grace. It is well known to some, however, that the grace of God in the two latter texts, means the Gospel; or as it is explained in the next preceding chapter in Cor. the *Ministry* and word of *reconciliation*, which the Corinthians were besought not to receive in vain. This the Apostle said had gone out into all the world, and so had appeared to all, or to Gentiles as well as Jews. And as for that in John, we can no more infer from the Evangelist's expression, that all men are born with true-saving light, than from Luke xvi. 16, that every man pressed into the kingdom of God. Both expressions appear, like many others, elliptical, and must be supplied: the first only teaching that all who are savingly enlightened, are enlightened by Christ; there being no other light of the world but he: and the latter, that every man, who entered into the kingdom of God after the days of John the Baptist, took the kingdom by violence or force, as if from the Jews to whom it originally belonged, Matt. viii. 11, 12. xi. 12. These may serve as samples for many other texts, which are frequently misapplied and easily misunderstood. *Every* or *all men* often stands for many, or for the world, that is Gentiles as well as, and as distinguished from Jews, Rom. xi. 15. But should a Methodist insist upon it, that the word *all* or *every* in Heb. ii. 9, must signify every man, without exception; he may be asked, If the same word means every thing without exception in Rom. viii. 28? If so, among these all things, he must reckon sin!!! If also he apply this sense of the word to Eph. i. 10, he must prove that all will be saved, and so agree with the Antinomian, who allows this, because he believes with the Methodist the death of Christ availed for all: and indeed, he that believes the one, must admit the other.

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let him come, &c.—Come unto me all ye that labor and are heavy laden, &c. He hath sent me to preach the Gospel to the poor, to heal the broken hearted &c.” the frame of mind is alluded to, and the blessing sought and coveted, is offered and promised and the case is particularly described, to help the feeble faith and remove the misgiving fears of the humble diligent seeker. Thus exhortations, commands, calls, admonitions, &c. are designed, and formed to awaken that very state of mind, which invitations and promises are intended and suited to relieve and gratify; and thus all the scriptures become profitable to some, if lost upon others, and answer every purpose for which they were designed, 2 Cor. ii. 15, 16. Isa. lv. 10, 11. But the Lord can quicken sinners, or edify his saints, by what scriptures he pleases to use for either of these purposes, we are warranted to use any, in dependence on his blessing, with this view. This objection then, may be dismissed with the rest, as having no relation to, or foundation in, the sentiments and principles we profess to maintain. There is, however, a

7th *Objection* behind, namely, That upon the Calvinistic plan of interpreting the scriptures, we can preach the Gospel only to a few called the elect instead of to all, as commanded by Christ. This objection has in part been answered already; but may be allowed to say it hardly requires a formal refutation, because it is contradicted by matter of fact and notorious example. And if the views we adopt of the words of Christ would not suffer us to obey every command of his will, there would be just reason for reprobating and rejecting them. Our opponents do not so much as think, or will not understand, that we are taught to consider the Lord redeemed ones continually before and about us; and

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indeed, we know none that are not of that number; we preach therefore to all, as if they were. And as all his people (as they are called, Matt. i. 21. Luke i. 77, &c.) are sinners with the rest of mankind, we call, and warn, and exhort, and persuade all; leaving the Lord to apply the message to whom he pleaseth, for their instruction and salvation; and rejoice when we observe here and there one disposed by his grace to receive it, (Isa. lv. 10, 11, Acts xiii. 8.) As the power to convince and convert some, and to strengthen and quicken others, rests entirely with him, and as he has a people to call in every place; we also hope that he will not let us preach in vain, but has sent us here or there by the appointments of his providence, in order to fulfil and subserve the purposes of his grace. See Acts xv. 14. xviii. 10. If the Lord do not work with us, we know we shall labor to no good purpose, (Mark xvi. 20.) But we have no reason to think he will not, because he has promised to the contrary, Matt. xxviii. 20. We are certain he has his plan before him, by which he proceeds, as every wise master builder has his in every erection he undertakes: And, as he has made some of us, as well as others, *joint labourers* (*συνεργοι* 1 Cor. iii. 9.) under himself, by the teachings of his spirit and the disposals of his providence: We account it our duty to attend to every command and institution of his word, both in hewing sinners, as rough stones, from the quarry of nature, and in polishing and fitting them for their several places; that that glorious spiritual temple of true believers, or living stones, which his wisdom hath designed, (Prov. ix. 1. 1 Pet. 2. 5.) may be completed; the top stone of which shall be brought forth with shoutings, crying, Grace, grace unto it, Zech. iv. 7. In a word, As we are strictly enjoined to preach the Gospel to every creature, or to all to whom we are sent, we obey with pleasure,

pleasure, and we can obey it with consistency. And if we are not made the instruments of saving all we desire, we know that all must be left without excuse to whom this word of reconciliation, this grace of God, the Gospel of our salvation comes. In the discharge of our trust and obedience to our principles, we have Prophets and Apostles for our examples, and we are thankful to say, that we do not copy them without something of their success. Yet the result of our ministry serves to confirm the truth of our blessed Master's assertion, "That many are called, but comparatively few chosen:" Many hear but few savingly believe. As we can thus preach the whole Gospel in perfect concordance with our belief of the divine will, the objection brought against it on this score, must, like all the others, originate in mistake and error.\*

8. It is objected once more, That Calvinist principles allow people so much liberty that they may live as they please. But how would he live who loves Christ and his will with his whole heart, as true Calvinism requires, and as every true Calvinist does

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\* A favourite text with the Arminians is, 2 Pet. iii. Not willing that any should perish, but that all, &c. But it is pretty clear, the meaning of the Apostle is, "that the Lord most patiently endured the provocations of the wicked, because he would not be influenced by their crimes to terminate the present state of things, till all his chosen people were brought to repentance;" many of whom might, in a length, appear to be among those infidel scoffers, to whom his long suffering was extended as well as to them? He has, indeed, his persecuted people every where; and while his patience waits till they are brought to the knowledge of the truth, the same patience is manifest to others for their sakes, (as Mark xiii. 20,) though he only knows who will be saved by that indulgence, or who will abuse it to their destruction, when all are guilty and all deserve to suffer. See verse 15. It is observable the Apostle says, "*long-suffering toward us,*" whom in his former epistle (chap. i.) he denominates *elect according to the foreknowledge of God the Father, &c.*

ph. i. 4. We may learn from his choice; *I have chosen the way of thy precepts*, Psalm cxix. from his judgment and acknowledgment, (ver. 2, 3.) from his inclination, wish and prayer, *O that my ways were directed to keep thy statutes*, (ver. 5): from his complaint and concern, (ver. 25. Rom. vii. 15—24): and from the habitual purpose of his mind, ver. 8. 32. The truth is, the law of God is in his heart; the Spirit of promise has written it there, (Jer. xxxi.) and he delights in it after the inward man: And so far as he is strengthened to walk according to it, he will in a life of watchfulness and prayer exemplify it in living holily, humbly and obediently, and not otherwise.\* His mind is formed for this life, and is set upon it; and every failure therein is his grief and punishment. He loves his master and his service; and he has no inclination to change either, Exod. xxi. As a renewed soul, it does not consist with the first and prevailing desires of his heart to serve sin or the flesh: and he could be no more happy therein, with his new state of mind, than he could be in hell, 1 John iii. 9. In a word; all the latitude of liberty which true Calvinism allows, is only that which the will of God, and the love of Christ circumscribes. Within these limits the genuine Cal-

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The danger of Antinomianism, or a liberty to reject and neglect the blessed law of Christ, has been long charged on the free preaching of the doctrines of free grace. See Rom. vi. But the reasons suggested above, form an effectual bar to such licentiousness. And whether men are made Antinomians or continue Legalists (that is, the Pharisees) by a perversion of the truth, is a matter of small moment, so long as they remain strangers to the disposition of heart here described. Both are enemies to God and the methods of his grace, and both must be renewed in the Spirit of their minds. But true Calvinism insists upon it that we must be created in Christ unto good works, as well as fore-ordained to walk in them; and that we are chosen to be holy and unblameable in love, Eph. i. ii. 10.

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vinist feels his happiness, and peace and joy to vibrate. He pants for holiness, and his love and knowledge thereof urge him to seek still higher attainment therein, Phil. iii. Could he therefore only live as he would, he would exhibit the character of an angel and be found without spot. This however is the desire of his heart, and the pursuit of his life.

But the mere hope of reward and fear of punishment implied in this Arminian objection, as the cause and the motive to obedience, is but a low and legal one at best. To serve the Lord from such principles may suit those who are under the influence of servile, slavish dread of his displeasure: but is quite unnecessary and unsuited for those who are made perfect in love, and whose obedience is the fruit of a willing mind and a pardoned justified state, by the imputed righteousness of their glorious Surety, Rom. vi. Such do not need the exactions of severity and the lash of rigour to extort forced obedience, whose hearts are in love with their Master's will, and who have not received the spirit of fear, but of power and love, and of a sound mind, 2 Tim. i. 7. And this we conceive to be the very spring of acceptable submission to Christ, John xiv. 24.

Having now endeavoured to remove the chief objections and difficulties to the doctrines of free grace I will close the whole with a few brief enquiries, &c. by way of vindication of our belief of them, and zeal for them.

First, then, are we wrong in teaching believers to know their election of God as the Apostles did.

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\* Some have been so highly wrought on by the persecutors of the doctrine, that they cannot endure so much as the mention of it, in the terms of scripture. Surely such may easily know, if they were not quite blind, that the enemies of the truth of God are ene



(1 Thes. i. 4.) Or are we blameable for maintaining these doctrines; whilst they may be so easily proved from the oracles of God, and are formed and designed to conduce to their comfort, stability and purity? It certainly is at our peril to do otherwise. We are made stewards of these pearls of the kingdom, and must be faithful. We are taught the salvation of the righteous is only of the Lord, and that he forsaketh not his saints but preserveth them for ever, Ps. xxxix. and woe unto us, if we teach otherwise! But we must feed his flock with knowledge and understanding, and keep back nothing that is profitable, Jer. ii. 15. Isa. xl. 2. Acts xx. 26—30.

It is indeed urged by many, That this doctrine is agreeable to corrupt nature, as a reason why we are so fond of it. But how is it, then, that so few are willing to receive it, and that so many bitterly oppose it even among the profane and ignorant? We know the ruling propensities of corrupt nature are

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enemies of God himself. Nor do such want proof that this must be their own character, while they cannot bear even the words of the Holy Ghost.

They, after all, who rather prefer their life to be in their own keeping, or to rest upon the contingency of their own will, than on the stable promise of God, may have their choice. But one may be allowed to remind them what was the end of Adam the first in this case, with more wisdom and sufficiency than they can boast of; and to warn them to take good heed their own be not the same. They would not, I think, build their house upon the moving sea sands; and I would willingly exhort them to the same prudence in a much greater concern. But the rock which is the foundation of hope and life to some, is an occasion of stumbling and offence to others, and they should beware that the same ruinous folly be not theirs. If however, that security which *the purpose of God according to election* stands, be left out, there is no salvation to be had or hoped for by either sinner or saint, Rom. iv. 16. ix. 11, 16. xi. 5, 6. Heb. vi. 17, 19. Tit. i. 1, 2.

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pride and self-righteousness.\* And are any doctrine more opposite to these tempers, and more calculated to mortify them, and to humble us in the dust of self-abasement, than those which ascribe all our salvation, from first to last, to the differencing, sovereign, eternal grace of God?† The truth is, it is a reproach to profess it, because it is most repugnant to our natures, most opposite to our carnal reason and judgment, and every feeling we possess; and is therefore usually the last to be acknowledged, even by those whose minds the Spirit of God may have savingly enlightened. If we go through a parish, a town, a city or a family, that has not heard the pure Gospel, we shall find all Arminians, almost to a man; all set against the doctrine in question and ready to persecute and revile it! For, to believe that we have all a power to turn to God, and that we have all enough of light, grace, and the Spirit to

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\* Righteous self is wicked self, and the wickedest part of self, for it is a proud denial and rejection of the best gift Jesus can bestow, even his own most glorious justifying righteousness, Luke xv. 22. Whoever means to be saved must learn to count their own goodness for this dun and dross, and renounce it accordingly, Phil. iii. 7, 8. Many are moral, however, because they have too much pride to be otherwise, and hypocrisy enough to wish to be thought good. These are the persons who are most in danger of incurring the eternal wrath of God by the hateful sin of loving and admiring their own righteousness. *The law is the ministration of death,* (2 Cor. iii.) and that is the master they serve, and this the wages it pays.

† This differencing grace is manifest all through the scriptures. Of two brethren, as Abel and Cain, Jacob and Esau; one is taken and the other left. Of two kings, David and Saul, Nebuchadnezer and Pharaoh. Of two thieves, one is taken and the other left. The same may be observed of Mary Magdalene, Lydia, Saul, &c. made the monuments of mercy, while others of their connexions, relatives &c. might have been passed by. What is this, but that sovereign electing grace, which so many malevolently revile? See Matt. xi. 27. John v. 21.

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choose him and to become his when we please, because Christ died for us all, is the religion of blind depraved nature.\* But properly to believe and receive the doctrines we maintain, however some, for want of saving light, may practically abuse them, will require a supernatural power and influence. No man will truly and effectually receive these, except God be with him, and in him by his spirit. See 1. Thes. i. 4, 5.

*Secondly.* Are we not vindicated in maintaining these principles, from the consideration that they came in with the glorious light of the Reformation, and that they are what all the venerable Reformers and Martyrs held, I believe, to a man? We know, so far as history may be depended on, or deserves credit, that all the pulpits of this kingdom (a very few excepted) were filled with the doctrines for which this little Essay pleads, previous to the reign of Laud, that notorious and bigotted Papist.† And

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\* While a great multitude loudly boast, we are all purchased by the redemption of Christ, &c. it is possible and common for the same persons to be practically contradicting the acknowledgment, by living in the neglect of his salvation, and in the habits of disobedience. These, in the Apostle's sense, are denying the Lord that bought them; falsifying with their conduct what they warmly plead for with their tongue. They profess that they know God, but in works they deny him. The great deceiver of souls has not a few such deluded captives in his power. O that there was a heart in them to perceive their danger, and escape the snare! The same pious wish may be expressed for all those, who are strenuous advocates for every doctrine of grace, but whose un sanctified tempers and pursuits, too awfully show they are strangers to the proper influence of any of them.

+ Hence it is, that almost all the religious books, published before the middle of the last century, which have reached us, are Calvinistic; and what is observable, treat of Calvinistic truths as freely as if undisputed and universally received; or otherwise, rank Arminianism (now Methodism) with Popery: both of which being so near akin, increased like a deluge through the reigns of Charles and James the Second.

we may enquire, Who among all that suffered in the reign of Mary can be named that did not profess to believe them? We know of none, indeed, amongst all the Martyrs for the truth, whose history has come down to us, that were not in their religious principles, what are now called Calvinists. Our opponents would do well to remember this, and to consider in what an unjustifiable manner the opposite sentiments, which have taken such a wide spread, as being congenial to human nature, through more than the three kingdoms, were set a going in their late eminent Patron;\* which at least entitles them to a little more jealousy and suspicion than most of their advocates are disposed to shew them. They should also allow, that as the Calvinistic principles, as they are distinguished, are no others than those which some of the first Christians in this, and I believe, any other nation have held, they certainly claim a little more sober reflection and candid treatment than they receive. The reader who may have perused Mr. TOPLADY's Historic Proof of Calvinism, has seen, if I mistake not, these observations clearly stated, and invincibly demonstrated. To which perhaps nothing needed to have been added, for their universal recommendation, than a little more of the meekness and for-

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\* This was by tossing up, to determine whether he should preach and print Calvinism or Arminianism. See Letters of Messrs. Whitfield and Toplady to Mr. John Wesley.

If this should appear unaccountably strange, it is equally so, that the same person should in the capacity of a Spiritual Ruler, impose his notes on the New Testament; &c. as the standard and directory of doctrine and teaching for all his preachers; when he had sworn to the truth of the 39 Articles of the Church of England; which are as widely opposite to that standard as they well can be!! See at page 22, of this Essay, where, for *are*, line 12th, read *were*; and for *declared*, line 25, read *decreed*, and for *hostile*, *opposite*.

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bearance of Christ; tho' it must be owned he wanted a pattern of these excellencies in his violent opposers.

*Thirdly*, Is it not hard that whilst we are laboring to do good upon these principles, as our venerable predecessors before us, many zealous professors on the opposite side of the question, should be laboring to counteract the effects and design of our endeavours to bring sinners to Christ, and to build up believers in their most holy faith; by misrepresenting our sentiments and aims, and poisoning the minds of our hearers with false and malignant insinuations of the dangerous and odious tendency of our doctrines and preaching? Yet it is too notorious to be concealed or denied, that this is the constant practice of not a few, to draw people from our ministry and acquaintance, and disaffect their minds towards us, that they may win them over to their own party, boast of their conversion, and get them enrolled in their societies; after which it is in vain to expect a patient hearing from them, or to hope to do them any good.\* It is however as dishonest as unfair and ungenerous to compass this end by dressing up a frightful figure of religion with the name of horrible

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\* The late strange commotion among different societies of Methodism, was, and is to this day honoured, by not a few of their Preachers, with the name of an *extraordinary work of God*. It is really a pity that men professing to be teachers of such numerous classes of people, should possess no more discernment than to give such a distinction to the most extravagant excesses of blind enthusiasm that have perhaps disgraced the name of religion for a century. But to hear them talk of adding, as the fruit of such a delusion, hundreds to God in the circuit of a few miles; by joining them to their societies, is not only a libel on religion, but favors over much of something which perfection requires to be free from. I have long been praying and waiting, with many others, for a revival of the cause of God: but such an one as this ought, in my own judgment, to occasion shame and concern rather than boasting; and this effect I rather think it has had upon some of the more judicious of that denomination.

decree, eternal reprobation, and I know not what beside, and then fathering it upon us, as if it were the genuine offspring of our preaching or principles. When, however, they labor to persuade people that we believe there are children in hell a span long, condemned to eternal damnation before their existence, that only one out of ten or twenty is exempted from this fate, let them do what they will; and other extraneous things, which we cannot so much as name without being shocked; they ought to be reminded that falsehood is a mean as well as a wicked servant to a good cause; and it is not likely to be owned by God, in peopling their societies with useful or ornamental, or conscientious Christians.\*

If our principles do not allow and require sanctification in all its branches and in all its degrees, and if our preaching do not aim to enforce and promote it, and to encourage sinners to seek mercy and life, let them judge and reprobate them: but if these be their tendency, and these their declared effects, how can they load us with accusations to the contrary without wanting the love of brethren or the temper of a Christian, or even the uprightness of honest men? Have not some of us as good evidence as

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\* Every impenitent sinner and hypocrite believes and hopes he has a chance of salvation. This ruinous hope Arminianism flatters and encourages by allowing it, upon the ground of every man having free will and some power. So the free-willers said to Moses, *that the Lord hath spoken we will do*; while the good Prophet, with a better judgment, lamented the want of such a heart, *Exod. xix. Deut. v. 28, 29*. In like manner, Calvinism disallows this free will and power, and denies this vain hope; it also tries to undermine such a false prop, by replying as Joshua, in a similar case of ignorance and self-sufficiency; *Ye cannot serve the Lord*; they had not a lot to do as they imagined: And let but the sinner believe and feel this, and his despair of being saved is the beginning of his safety and life: forth on we may encourage him as the Lord directs, *Turn ye to the strong hold, ye prisoners of hope*. See at page 20, and 24.

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they, that our faith is the fruit of the Spirit of Grace, and our labors owned of God? And whilst many of them are eye witnesses of this, and some willing to acknowledge it, can they be justified in striving to hinder our usefulness, and to bereave us of our spiritual children, the chief comfort and solace of our ministry and life?

*Fourthly.* May we not enquire, by way of vindication, whether conversion to God and repentance to life, for which we are or ought to be both strenuous, can be effected upon any other principles than those for which we plead? Or can there indeed be any Gospel to sinners, like ourselves, in any other way than what has here been described? Were the leading doctrines of Methodism true, to establish which, so much pains has been taken, there would have been no true religion in the world long before this: For who or what was to secure its continuance, or even existence, against the power and controul of hell, if the Lord's absolute promise and determinate purpose were left out of the question? nothing but the boasted power and reason and will of man, improved by natural light and grace; which the Prince of Darkness would make a tush at.

Blessed be the Lord, then, for those gracious assurances and decrees, which neither his formidable sagacity nor strength combined, can either undermine or circumvent. A race of true Christians, the genuine offspring of grace, shall be preserved to the end of time; for the mouth of the Lord has spoken it, Psalm xxii. 30. lxxii. Isa. lix. This is my covenant, saith the Lord, my Spirit which is on thee, (viz the Redeemer) and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor of thy seed's seed from henceforth and for ever. And certainly this is the first reason why there is any true Church remain-

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ing in the world. To the same causes, namely, the eternal purpose, the faithful promise,\* and the invincible grace of God in Christ, by which the salvation of any is made sure, it is owing that we yet expect to have believers increased a thousand fold; a nation born in a day. And how will it fare with the prevailing sentiments of Arminianism when God shall do this? Isa. lxvi. 8, &c.

It is indeed a wonder to many, than otherwise how, with these views of things, we can deem any guilty, or sincerely seek their salvation. But if such readers will take the trouble to compare Deut. xxx. 15—19, with xxix. 4, 19. Acts xxviii. 23—27, and others, they may feel the same wonder at Moses and Paul as at us. It may, perhaps, serve to abate this surprize if we add, (1.) It is plain, that every man's conscience is on the side of holiness and the will of God, though the propensities of his depraved, corrupted heart draw him another way,† and on this ground

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\* See Gal. iii. 8. Where observe, free justification by the righteousness of faith, without the mention of one work, is asserted, as foreseen and so predetermined; that the promise of eternal life is given in this way to the spiritual, that is, chosen seed of Abraham, *the heirs of promise*, (Heb. vi. 13, 17.) and that this promise is the Gospel, which the convicted, believing sinner is called humbly and thankfully to receive. Yet this is what many call Antinomianism. But is not a curse pronounced upon the preaching of any other? Chap. i. 9. See Rom. iii. 21, 22, and Tit. i. 1, 2. All humble true believers, however, are called to be saints and chosen for the same. They have received the Spirit of promise, and are disposed and formed for every good work. This also is the purport of their prayers, their desires, &c. and is the main concern of their life. To such, therefore, we may enumerate duties, and exhort to them with assured hope of success. And the God of Israel is he who giveth strength and power to his people: Blessed be God. Ps. lxxviii. See Tit. iii.

† To arouse the dormant unsuspected wickedness of corrupt nature, we only need to urge upon many the words of the Holy Ghost to wit, "that God hath mercy on whom he will have mercy, and whom



the ground he is the subject of more or less self-accusation, Exod. xxiv. 3. Deut. v. 28, 29. (2.) He is condemned also by the holy life, and good conversation of those who truly fear God, Heb. xi. 7. (3.) He is compelled occasionally to speak well of that which he hates, and to censure that disobedience and iniquity he allows and prefers, 1 Sam. xii. 5, 10, 19, 23.

This, and more than this renders it undeniable that his guilt is his own. But every awakened sinner is particularly sensible of this, and is always willing to confess his transgression has been voluntary and presumptuous, and has been exceedingly aggravated by that long-suffering and goodness the Lord has shown him. Let the reader ask, If he have never felt something of this kind himself? As the Lord is, however, the author of such conversions, we are encouraged to hope and pray for more. But we also love our neighbour's best interest, and cannot help seeking it.

Moreover, every intelligent Christian, knows, and must allow, that it is only by the Holy Spirit's enlightening and quickening influence that we are turned to God, who by nature are far from him and enemies to him. And must we not all allow, that that Spirit is the gift of God to us, and in us, for this purpose? 2 Cor. i. 22. v. 5. 1 John iv. 13. Rom. vii. 14, 15, 9. John xvi. 3. That that gift, also, is the fruit of the Lord's love and purpose? How then

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*will be bardeneth.*" The truly humbled soul, who feels he has forfeited every good, and merited every evil, and is able to resign himself up to the sovereign disposal of the Lord, will perceive nothing there unreasonable or unjust in such a divine right: The proud, however, assured will rage at it with the enmity and opposition of their father the devil; but indeed with no more success. For the Lord will do his own will; and the way he has appointed to save us, is by submitting to him; in every such case there can be nothing but mercy and kindness with him.

can that love and purpose be otherwise than eternal the Lord Jehovah? Jer. xxxi. 3. John xvi. 7. xv. 2. 2 Thes. ii. 16, 17. Take away indeed the immutable, everlasting love of God in Christ Jesus; and from what cause or quarter is the abiding gift of the Spirit, or the blessing of eternal life to arise! We must know and feel we are condemned and lost, before we shall seek and find to our comfort: But who is to teach us this, in a state of utter blindness and darkness, but the Spirit of Promise? And who is to bestow that spirit independent of Christ? And what motive can effectually induce him to do the short of love, mercy, grace, &c.? And what is the mercy of God but an immutable attribute? And can such a gift be supposed to be imparted without purpose, design, appointment, determination, &c. It is inconceivable how it can be otherwise.\* And what is the Gospel, but the news or revelation of mercy and grace to the guilty, the condemned and perishing, (See Luke iv. 18. Isa. xxvii. 13.) who have provided and accepted a sacrifice for sin in Jesus Christ? (2 Cor. v. 21.) even that very mercy and

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\* Some may be ready to say that, If they could believe such a doctrine as this, they would abandon themselves to despair and licentiousness; persuaded their end would be just the same as if they took so much pains. But this is the language of ignorance; for they are not aware that the belief of this, for which we plead, is another mercy and would produce quite another set of feelings: If it did not it would be good for nothing. There is indeed an effectual bar to the belief of this, the ignorance and pride of the heart, which only enlightening grace can remove. And to believe aright with the same state of mind as we possess while unbelieving, is not possible in the nature of things. When it pleaseth God to call us by his grace, and to reveal his Son to us, we shall be raised above the influence of flesh and sense, and be disposed to ask as a little child, Lord what wouldest thou have me believe and do? The truth is, we are not our own keepers; if we were, we should never believe the soul-humbling and soul-saving testimonies of Gospel grace. See Matt. xxi. 29. and 2 Tim. ii. 25.

grace we have now described, and which could no more have a beginning in Jehovah than his very existence, Prov. viii. 23, 31. We see, then, that however some may oppose and dislike these doctrines of grace, as anti-scriptural and dangerous, they constitute the Gospel which saves them, and are interwoven with their experience, if they have the experience of a saved sinner, (2 Tim. i. 9.) Nor can they prove themselves converted to God, without acknowledging and confirming them. Every truly converted soul, is indeed, a living, happy testimony of the gracious purpose and everlasting unchanging love of God in Christ Jesus; Whether he be willing to acknowledge it or not in the terms here employed to describe it.\* Once more,

*Fifthly.* If we know we are perfectly sinful, and that God is perfectly holy, and that therefore we must have a perfect righteousness to justify us in his sight: And if such a righteousness Jesus has brought

\* Ask a truly enlightened Arminian, how his eyes came to be opened and his mind to be changed; and his own reflections oblige him to say, if he reply at all, it was the gracious operation of the Spirit of Christ, when he was, like the rest of the world, a stranger to God and himself. And is not this Calvinism? Can such acknowledgment be made without implying, what, the same person may be so inconsistent as to object to in other words, viz. That the Lord has mercy on whom he will have mercy, and that one shall be taken and another left. Follow such an acknowledgment, however, to its source, and it must allow sovereign, electing grace; and pursue it to its end, and it cannot but infer certain perseverance. As every truly converted Methodist is, in his experience, what he is a Calvinist: And were he simply to obey the dictates of his own experience, and not borrow the opinions and prejudices of others, he would be uniformly the same in sentiment as he is in heart. He would formally maintain, he was saved by that grace which has not been shown to all in the same manner as to himself. Or in other words, that, *To him it is given to know the mysteries of the kingdom;* *to them it is not given,* Matt. xiii. See xi. 27. and xvi. 17.

in with this view, (Dan. ix. 24. Acts xiii. 39.) are wrong in believing it, accepting it, being thankful for it, and preaching it accordingly? Have we any thing else to trust to or glory in? But we feel that in our flesh dwelleth nothing that is good, but every thing that is evil; a constant propensity to forget the Lord that bought us, to trust in the creature, and to grow negligent in his service and indifferent to his glory and will. We need therefore invincible grace within us as well as this glorious righteousness and immutable promises without us, to counteract and overcome the influence of every evil inclination and sinful temper. This is promised and this is given us in Jesus Christ. For sin shall not have dominion over us because we are not under the law, not in a state of nature, but under grace. This is the powerful operation of the Holy Spirit, inclining our hearts to oppose all iniquity in its risings and workings, and to seek and cleave to the will of the Lord, and honour him by the diligent improvement of every talent he has lent us. This frame of mind, by the Spirit of his grace is the evidence to us that the Lord has justified us freely, and for evermore by his grace, (Heb. x. 14) through the redemption that is in Christ Jesus; and consequently that we shall never be separated from his love.\* Rom. viii. 33—39. Whatever doctrine

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\* Some retailers of scraps of scripture are fond of plying one after another with Ezek. xviii. 24, to oppose the certain perseverance of saints. But if the truly-justified man fell finally away, such scriptures as Heb. x. 38. Job. xvii. 9. Phil. i. 6. would be flatly contradicted. We are certain, therefore, that this part of the Word of God is not designed to oppose what others affirm. The Lord knows the righteous by warnings, &c. as well as by promises; and the former are calculated and over-ruled to promote that watchfulness, prayer, and godly fear, (Heb. iv. 1, 11.) which the promise respects; especially when they may be under the temptation of carnal security,



tend or are intended to rob us of these privileges, in which our hope, our joy, our sanctification, and eternal life are so much concerned, we must oppose. For God hath not given us the spirit of bondage and fear, but of liberty, power and love. And as we feel this way, which he has taught us, so safe, so comfortable, and so efficacious to make the will and ways of Christ our delight; we cannot but recommend it to others, who appear to be enquiring after the hope of righteousness by faith: And we are bound to inculcate it upon them with proper tenderness and prudence, that they also may be able to say, in humble triumph, In the Lord have I righteousness and strength: Righteousness to justify for ever, and strength in Christ, to enable to walk agreeably to such a glorious and exalted hope. In brief, so far as we have received these doctrines aright, we know that God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us, and given us everlasting consolation and good hope through grace; and herein happy evidence that he hath not appointed us to wrath, but hath appointed us to obtain salvation through Jesus Christ, who died for us, that we might live together with him: That he hath from the beginning,

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The question in the place alluded to is, Should a man truly justified from his youth, (ver. 4—9,) live or escape temporal and eternal punishment, were he to turn from the way of obedience and continue therein? The answer is, No; he should die for his iniquity as well as the wicked, who also in turning should live: for birth, in either case, should have no influence on the Lord. This then settles the matter in debate between God and those who are supposed to accuse him of injustice and inequality in his ways. It is, nevertheless, allowed that the Lord has a right to keep his saints for ever; and there is nothing more intimated that he will not. Some however may believe for a while, and in time of temptation draw back unto perdition, and during their continuance in goodness, may appear righteous, and be named accordingly: And this seems the meaning of Ezek. iii. 20.

ginning, chosen us to salvation, through sanctification of the Spirit and belief of the truth : Whereunto he called us by the Gospel to the obtaining of glory of our Lord Jesus Christ. From which it may reasonably and thankfully conclude, that he will dispose our hearts to obey all his precepts, and in that manner guide us by his counsels and afterwards bring us to glory, that we may praise him world without end, as the redeemed of the Lord sang the Song of Moses, after they had safely crossed the Red Sea—*Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation,* Exod. xv. 13.

We may now close with subjoining the grateful triumph of the humble experienced believer, in the words of the Apostle Peter : Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again, by elect according to the fore-knowledge of the Father unto a lively hope, to an inheritance reserved in heaven for us, who are kept by the power of God through faith, and the sanctification of the Spirit unto whom wherein we greatly rejoice, receiving the end of our faith, even the salvation of our souls, 1 Pet. i. 2—

Notwithstanding the Arminian errors the author has been along combating and exposing, he is confident there are many of the denomination whose experience denies all relation to them, but purely evangelical. These, he further believes, only want to Calvinistic doctrines freed from some of those formidable difficulties and objections which Arminianism has attached to them, to embrace and rejoice in them. For such he would be understood to have written; to such he acknowledges himself united in the bonds of Christian affection and brotherly love; and such he would particularly request to try and prove every thing he has written, and hold fast that which is good; fully persuaded that the truths he has pleaded for only need, with such a fair examination, joined to humble prayer to obtain their decided approbation and cordial acceptance. In this may the Lord graciously assist them, and with it, be pleased to give his blessing.

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AND now, let not any suppose the Author has written merely to aid the triumph of victory over their opponents, or to furnish materials for that purpose; for he professeth himself an enemy to such wanton abuse of awful truth. They who have never been humbled and changed by grace, have other concerns to mind than to dispute about its doctrines. Let them seek to know and exemplify the proper influence of the Gospel they profess; otherwise they may be cheated out of its blessings, while they are zealous in its defence.

NOTE FOR PAGE 10.

When a sinner is turned to God, *Behold, he prays*: And we may pretty certain he will pray that God would keep him. But as spirit of prayer is the divine gift (Zech. xii. 10. Rom. viii. 26, it is reasonable to suppose that the Lord, whose gifts are with-  
repentance, and who never said to such, *Seek ye my face in vain*, will hear his cry. We may also safely affirm, he will preserve his seed to the end, among other reasons, as an answer to their prayer, and the desire he himself has implanted, Zech. xiii. 9. See also 1. 17, which scripture is an additional striking proof, that the petition of every humble believer originates in free grace, and is answered by the same.—“*Thou wilt prepare their heart, thou wilt give them an ear to hear.*”





